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ABSTRACT

Information about American Indians for use in Minnesota first-grade classrooms is presented in this curriculum unit completed as a requirement for a University of Minnesota extension course in Indian education for public school teachers. The information is divided into sections and is described by subject areas: science, arithmetic, physical education, communication, art, music, language activities, and literature. Also included are suggestions for use of the material by teacher; examples of applications of the material to classroom use; classroom discovery experiments and Eskimo knowledge experiments; art and craft activities; vocabulary lists; lists of audiovisual materials; and other teaching aids for Indian and Eskimo studies. An 86-item bibliography is also presented. Related documents are ED 051 913 through ED 051 920. (PS)

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A NATIVE AMERICAN CURRICULUM UNIT

FOR THE FIRST GRADE

NATAM I

by

Phyllis M. Scholberg

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and
Training Center for Community Programs
in coordination with
Office of Community Programs
Center for Urban and Regional Affairs
Training of Teacher Trainers Program
College of Education
Minnesota Federation of Teachers

University of Minnesota
Minneapolis, Minnesota

May, 1971

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This series of Native American Curriculum Units was authored by Minnesota public school teachers while they were enrolled in a University of Minnesota College of Education off-campus Indian education course. The course was taught in the suburbs largely through the initiation of the staff of the Indian Upward Bound Program, an Office of Education funded Minneapolis junior high community school program staffed by Indians and under Indian board control.

The production and distribution of these curriculum units to teachers across the State of Minnesota was made possible by the cooperation and contributions of several agencies.

The Minnesota Federation of Teachers is a teacher union movement affiliated with the AFL-CIO which seeks to promote collective bargaining relationships with school boards and other educational employers. Its activities at the national, state and local levels are directed to all the concerns of teachers about developing a better educational climate for children.

The Training of Teacher Trainers Program, College of Education, University of Minnesota, attempts to help Minnesota colleges and the Minneapolis and St. Paul school systems do a better job of training teachers for inner-city jobs.

The Training Center for Community Programs and the Office of Community Programs are operating divisions of the Center for Urban and Regional Affairs (CURA), University of Minnesota. CURA was established by the Regents to help make the University more responsive to the needs of the larger community, and to increase the constructive interaction between faculty and students, on the one hand, and those dealing directly with major public problems, on the other hand.

These curriculum units are an outgrowth of the participation of the University of Minnesota in the National Study of American Indian Education, USOE Number OEC-0 - 8 - 08 - 147 - 2805.

A Note on the First NATAM Curriculum Series

During the Spring of 1970, a special University of Minnesota course in Indian education was offered through the College of Education and the General Extension Division to public school teachers in the school system of Columbia Heights, a Minneapolis suburb. This course--which was taught in Columbia Heights--was arranged and specially designed as a result of a request from Columbia Heights school officials and teachers to Mr. Gene Eckstein, Director of Indian Upward Bound. (Indian Upward Bound is a special Indian education program funded by the U.S. Office of Education, the University of Minnesota, and the Minneapolis Public Schools. It operates at two inner-city Minneapolis junior high schools, and functions under the control of an all-Indian board of directors.) In addition to the usual on-campus course requirements, such as reading, enrollees were given special lectures by invited Indians in addition to the person responsible for accreditation, Dr. Arthur Harkins. Lecturers were compensated for their contributions by a special fee paid by the course enrollees. A complete listing of the lecture sessions follows:

April 1, 1970 — Mr. Charles Buckanaga (Chippewa) "Indian Americans and United States History" Mr. Buckanaga presented a brief resume of the relationship of the American Indian and the in-coming European Cultures. He also discussed a three-dimensional view of historical data, emphasizing the development of gradual feelings toward and the eventual end result of the native Americans.

April 8, 1970 — Mr. Roger Buffalohead (Ponca) "Urban Indian" Mr. Buffalohead discussed the conflicts and problems confronting the Indian in the migration to the Urban setting.

April 15, 1970 — Lecture on Urban Indians
Dr. Arthur Harkins - University of Minnesota

April 15, 1970 Gene Eckstein (Chippewa) "Cultural Conflict and Change." Mr. Eckstein discussed the changing cultures of the Indian American and the problems encountered.

April 22, 1970 G. William Craig (Mohawk) "Treaties and Reservations." Treaties by the United States and American Indian Nations. The out growth of reservations and their influences on the American Indian.

April 29, 1970 Lecture H Ed. III Dr. Arthur Harkins

May 6, 1970 Gene Eckstein (Chippewa)
The psychological and sociological challenges of the Indian American citizen in the transition from the Indian reservation to an urban area.

May 13, 1970 Lecture H Ed. III Dr. Arthur Harkins

May 20, 1970 Mr. Will Antell (Chippewa) "Indian Educational Conflicts" Director of Indian Education in Minnesota, Mr. Antell presented the challenges of the teacher in Indian Education, together with their relationship to the Indian student, Indian family and Indian community.

May 29, 1970 Lecture H Ed. III Dr. Arthur Harkins
Comments from the class - final examination.

As a course requirement, each teacher taking the course for credit authored a curriculum unit for the grade level or subject area which he or she was actively teaching. The best of these units - a total of nineteen - were selected, and the over-all quality was judged to be good enough to warrant wider distribution. It was felt that the units were a good example of what professional teachers can do--after minimal preparation, that the units filled an immediate need for the enrolled teachers for curriculum material about Indian Americans, and that they served as an opportunity to test a staff development model. The units were endorsed by a special motion of the Indian Upward Bound Board of Directors.

From Indian Upward Bound Board meeting--Thursday, January 7, 1971.

Certain people are asking that the curriculum guide of the NATAM series by taken from school teachings. There was discussion on this and it was suggested instead of criticizing the writing make suggestions on how to better them. Gert Buckanaga made a motion that we support the experimental curriculum guides. Seconded by Winifred Jourdain. Motion carried.

To accomplish distribution, the units were typed on stencils, mimeographed, assembled and covered. Costs were shared by the University's Training Center for Community Programs and the Training of Teacher Trainers Program of the College of Education. The units were then distributed throughout the state by shop stewards of the Minnesota Federation of Teachers, an AFT affiliate. The entirety of these distribution costs were borne by MFT.

A new NATAM series is currently being prepared. It will focus upon contemporary reservation and migrated Native Americans.

The Coordinators
May, 1971

AUTHOR'S NOTE

Please bear in mind that the children at this grade level can neither read nor write until the second semester. Since material on Indians or Eskimos that is written at the primer level is rare, units at this stage in education must be presented and directed by the teacher through the combined media of pictures, music, and stories.

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INTRODUCTION AND PURPOSE

THe purpose of this unit is to bring about greater awareness and understanding of the Indian in our society as stated in Mayor Naftalin's 1969 American Indian Day and Week Proclamation:

WHEREAS, Minneapolis is the home of nearly 8,000 Indian men, women and children who constitute the largest Indian population in any single area of the state: and

WHEREAS, the unique role of the Indian in the growth and development of this nation was first given official recognition during the administration of President Harry S. Truman, through the proclamation of National Indian Day; and

WHEREAS, Indians as an ethnic minority are still seeking full acceptance into American life; and

WHEREAS, many of the problems presently confronting the Indian community could be alleviated through better housing, employment, schooling, training, counselling, and health care; and

WHEREAS, it is also desirable that Indian history and culture, Indian aspiration and Indian concerns and sensitivities should be more widely known and understood by both Indian and non-Indian alike; and

WHEREAS, in an attempt to foster better understanding of the Indian in our society;

NOW, THEREFORE, I, Arthur Naftalin, Mayor of the City of Minneapolis, do hereby proclaim May 10 as AMERICAN INDIAN DAY and the Week of May 10 as AMERICAN INDIAN WEEK.

I. SCIENCE

(CLASSROOM DISCOVERY EXPERIMENTS)

Science is discovering ideas that help us to understand the world around us; science is learning to make wise choices in deciding how to live with one's environment.

The Indians knew how to use what they found around them. They knew how to do many things that we do today.

Let us examine some of the Indians' understandings of the universe, earth, conditions necessary to life, living things, physical and chemical phenomena, and ecological relationships.

The four-part method will consist of:

1. Statement of belief or scientific principle.
2. Indian utilization of knowledge.
3. Modern application.
4. Classroom experiment for proof.

Statement: That the moon can be used as a calendar.

Utilization: Full moon appears about every twenty-nine days.

Application: Calendar month has approximately the same number of days as the "moon month" of the Indians.

Experiment: Keep a record of the number of days it takes from one full face of the moon to the next. Compare this "moon month" with the number of days in the calendar month.

Statement: That wood can be bent to make things spring rapidly through the air.

Utilization: Pieces of wood bent into bows and used to shoot off arrows.

Application: Springboard for diving into water.

Experiment: Extend a wooden ruler over the edge of a table. Place an eraser on the free end of the ruler. Bend this end down and quickly release it. Watch the eraser fly into the air.

Statement: That an object can be made to fly on a straight path through the air.

Utilization: Put feathers at end of arrow.

Application: Tail fins on airplanes.

Experiment: First, throw a drinking straw across room--note how soon it falls to floor. Then, cut slits in one end of the straw and criss-cross two strips of paper into the slits. Now, throw straw across room. Note flight path of straw.

Statement: That warm air and smoke rise.

Utilization: Tepees built with opening at top.
Smoke signals sent from campfires.

Application: Top-window ventilation for cooling rooms.
Chimneys for fireplaces. Smokestacks.

Experiment: Hold inflated balloon over warm radiator; watch balloon rise as the air warms. Blow out a match flame; see smoke rise.

Statement: That bark or animal skin can be shaped to carry people and things on water.

Utilization: Canoes and kayaks.

Application: Small boats and large ships travel on water to near and far places. Hollow spaces inside help to keep them afloat.

Experiment: Put a piece of paper on water in a basin. Place coins on the paper. Observe how rapidly the paper sinks. Now, fold another paper into the shape of a box. Place the paper box with coins in it on water in basin. The box-shaped paper will remain afloat until the paper becomes saturated.

Statement: That many things float in water.

Utilization: Rafts made from logs tied together.

Application: Lumbermen float logs downstream to sawmills and papermills.

Experiment: Drop a cork, a piece of wood, a small stone, a nail, and a coin into a basin of water. Watch the cork and wood float while the other objects sink.

Statement: That work can be made easier by pulling things instead of carrying them.

Utilization: Travois, or drag, made from two long, strong branches for pulling household goods when they moved.

Application: Carts and trailers are "drags" on wheels.

Experiment: Carry a stack of books across the room. Then, put these same books on a chair; tilt the chair and drag it across the room. Agreed--pulling is easier than carrying.

Statement: That rubbing causes heat and sometimes starts a fire.

Utilization: Indian fire drill.

Application: Friction matches and flint lighters.

Experiment: Rub palms of hands together quickly to generate friction heat. Strike match on abrasive material to ignite it.

Statement: That rubbing wears away some things.

Utilization: Drilling holes in shells for stringing wampum beads and jewelry.

Application: Drilling for water, oil, and mineral ores.
Drilling teeth to remove decayed parts.

Experiment: Rub a nail file against a fingernail. Watch the end of fingernail wear away.

Statement: That sound travels through solid objects.

Utilization: Listened for far-off sounds by putting ear to ground.

Application: Door knocker.

Experiment: Rest head on desk or table. Scratch same surface at arm's length distance. Note loudness of sound.

Statement: That certain plants contain dyes.

Utilization: Painted faces, bodies, ornaments, and animal skins with juices of berries and vegetables.

Application: Vegetable coloring for Easter egg dyes and children's toys.

Experiment: Squeeze several kinds of berries into separate dishes; place beet slices in dish of water. Dip separate small pieces of cloth into the various colors. Observe that the different shades of stains match the original sources.

Statement: That foods can be preserved by drying.

Utilization: Meat and fish were hung on racks in the sunshine or smoked over fires.

Application: Raisins are dried grapes; prunes, dried plums.
Dehydrated food products: powdered milk, dry cereals, potato and onion flakes, etc.

Experiment: Place samples of dried food products on science table. Leave uncovered at room temperature for several days. Examine for lack of spoilage.

Statement: That plant food makes plants grow better.

Utilization: Fish fertilizer for corn and tomato plants.

Application: Animal waste, plant compost, and commercial fertilizers for improved crop production.

Experiment: Soak lima beans overnight. Plant some seeds in sand; plant other seeds in loam mixed with florist plant-life additive. Water daily. Observe difference in growth patterns.

(ESKIMO KNOWLEDGE EXPERIMENTS)

Statement: That one can get fresh water from salty sea water.

Utilization: Eskimos melted bluish-colored chunks of ice from which the salt had settled out during processes of melting and re-freezing.

Application: Desalinating machines and factories.

Experiment: Boil water in a covered kettle. As evaporation and condensation of the water takes place, note through tasting that the condensation on the cover of the kettle is tasteless.

Statement: That sun goggles prevent snow blindness.

Utilization: Carved bone and driftwood goggles.

Application: Sun glasses.

Experiment: Construct cardboard eye masks with narrow slits. Observe the effect of eyeshades for cutting glare.

Statement: That smooth things slide more easily than rough things.

Utilization: Ice runners on sleds.

Application: Steel sled runners; waxed skis.

Experiment: Glue sandpaper to bottom of cigar box. Slide box across flat surface using the smooth top and then the rough bottom. Compare movement.

Statement: That boats can be waterproof.

Utilization: Kayaks and umiaks.

Application: Natural and synthetic materials for boats and canoes. (Wood, aluminum, fiber glass, teel, and plastics).

Experiment: Cover a simple box-type frame with aluminum foil. Float the "boat" in a pan of water.

Statement: That air helps to float things.

Utilization: Sealskin bag floats on harpoon lines.

Application: Buoys; life preservers; pontoons; bobbers; etc.

Experiment: Attach inflated balloons on either side of cigar box. Watch the ease with which it floats.

Statement: That one can discover means to find directions.

Utilization: Eskimos followed or crossed the prevailing wind blown snow drifts.

Application: Compasses for measuring and indicating direction.

Experiment: Float magnetized steel needle on cork. Points N.

Statement: That snow and ice chunks can be used for shelter.

Utilization: Igloos.

Application: Solid construction materials for protection from elements.

Experiment: Build a snow fort. (Windbreak.)

Statement: That certain materials are opaque.

Utilization: Seal-gut windows.

Application: Glass and plastic windows and skylights.

Experiment: Make a peephole box. Slide panels of wax paper, cellophane, paper, cloth, foil, and cardboard across opening. Contrast opacity.

Statement: That heat can be stored or retained.

Utilization: Igloos insulated with animal skins.

Application: Insulation materials: asbestos, rock wool, fiber glass, paper, aluminum, etc.

Experiment: Bake two potatoes: one wrapped in aluminum foil and one unwrapped. Compare cooling rate.

Statement: That burning oil gives heat and light.

Utilization: Eskimo bowl lamp--fiber wick and blubber fuel.

Application: Oil lamps; oil furnaces.

Experiment: Candle burning effects.

Statement: That freezing keeps meat from spoiling.

Utilization: Ice and snow storage rooms.

Application: Freezers and storage lockers.

Experiment: Wrap two pieces of meat; refrigerate one and place the other on room shelf. Next day unwrap and <u>smell</u> both pieces. Detect fresh vs. spoiled.

Statement: That animal skins can be softened for clothing.

Utilization: Eskimo women chewed and scraped skins.

Application: Furriers dress skins.

Experiment: Visit furrier or taxiderminst to observe work.

Statement: That wood fibers absorb water.

Utilization: Wood-shaving towels.

Application: Butchers, storekeepers, and custodians use sawdust to dry wet floors.

Experiment: Pour water into tray of sawdust.

Eskimos knew how to use the ice, the snow, and the animals around them. These experiments should help to show how the Eskimos were able to live in this cold, cold part of our earth.

Many Eskimos still do these things as they were done ages ago, but many Eskimos have modernized their way of living.

II. ARITHMETIC:
(MEASUREMENT ARTS OF CIVILIZATION)

Indians had no system of money. Some tribes used objects as a medium of exchange called "wampum." Coastal tribes used shell beads; interior tribes used furs. Producer-consumer economics revolved around trading or bartering.

Short-time measures:

1. Shadow stick.
2. Rope knot "rough" clock.

Long-time measures:

1. Day and night--sunrise and sunset.
2. Calendar month--moon phases (29 days).
3. Seasons and year--star and planet positions.

Liquid measures:

1. Handful
2. Gourdful
3. Jugful

Dry measures:

1. Grains
2. Shells

Systems of counting:

1. Finger and toe digits--5's, 10's, 20's
2. Pebbles and shells--one to one correspondence
3. Notches in sticks
4. Knots in ropes
5. Rungs on ladders
6. Coup sticks

Numbers in nature:

1. Even numbers

   2's -- human and bird legs; arms; wings; ears; eyes
   4's -- limbs of hairy quadrupeds; directions; winds
   6's -- insect legs; snowflake points; honeycomb cells
   8's -- spider legs; octopus tentacles

2. Odd numbers

   1's -- nose, mouth, beak, tail
   3's -- triangle-shaped evergreens; trillium, poison ivy, and clover leaves
   5's -- hand and foot digits; maple leaf lobes; starfish
   7's -- rainbow colors; ash leaf arrangement

III. PHYSICAL EDUCATION

1. Indian Games -- Traditional

Chunky - hoop and pole
Gegouge - nut toss
Ma-Goo - pom-pom-pull-away
Bas Quoits - ring toss
Shinny - hockey
Lacrosse - scoop racket ball
Snow snake - ice javelin
Snow boat - coasting
Dog sled racing
Blanket tossing - trampoline

2. Skills

running
juggling
swinging
stilt-walking
rope jumping
bowling
wrestling
riding
roping
target-shooting
dancing

3. Ball Games

stick ball
kick ball
didge ball
tether ball
soccer ball
football
basketball

4. Activity Games

badminton
shuffleboard

5. Stunts and Relays; Games for the Young Children:

rabbit hop
crab walk
seal crawl
horse gallop
somersaults
whirling circles
duck fly
snake catch
turtle tag
shadow tag
coup stick
bean bag toss

Indian-file huntsman (follow-the-leader)
jump in the brook
bear in the pit
squirrel and trees
braves and quiver
run the gauntlet

guessing games (hand and moccasin)
passing games (button, button)

string game (cat's cradle)
bull-roarers (disk on string)

ball and jacks
spinning acorn tops
corncob darts
Eskimo buzz board
Eskimo seesaw board

IV. COMMUNICATION:

Sign Language

Sign language was the universal language of the American Indian tribes. For the Indians of yesterday it was a necessity--because each tribe spoke different languages. (William Tomkin's book Indian Sign Language is an excellent source for information on sign language.)

Sound Signals:

1. voice - call posts
2. tom-tom

Sight Signals:

1. motions--hand, arm, body
2. flag system--blanket
3. smoke (daytime)
4. fire arrows, flaming torches (nighttime)
5. reflections--sun on shiny rock
6. trail signs--broken twig, stone pile, blazed tree

Recorded Messages:

1. picture writing--birch bark, buffalo skin
2. color symbols--wampum belt treaty agreements
3. carvings--totem pole stories
4. talking leaves--Sequoyah's Cherokee language alphabet

Indian carvings are among the most remarkable works of art produced by any people in the entire world.

Indian tribes had no alphabet for a written language, but some tribes on the Northwest Coast were skilled wood workers. The story-telling totem poles recorded legends of a tribe, personal adventures, special events, or important memories.

Both the United States and Canadian governments have established special training courses where Indian artists can teach totem pole carving to other Indians and preserve fascinating and dramatic legends.

V. ART

(COLOR, DESIGN, AND CRAFT)

North American Indian art is many arts of many tribes. Each tribe had its own kind of art. Some of it was known nowhere else in the world and has continued hundreds of years to the present day unchanged.

1. Color (some of their symbolic meaning)

white - day, clear water, South, friendship
black - growth, life cycle, completeness, West
red - morning, evening, good health, North
yellow - sun, moon, East
orange - calm after storm, peace
grey - gloom, fatigue
purple - sadness, death, war

2.

line - arrow (up--day; down--night) and horizon
circle - everlasting goodness and sun
square - human and animal
triangle - shadows and mountains

3. Crafts

basketry	- woven, watertight; to store and carry food - decorated with beads, shells, feathers
pottery	- unglazed; coiled and shaped by hand - painted to show religious rituals
weaving	- rugs and blankets on simple looms
sculpture	- canoes, masks, totem poles (wood) peace pipes and arrowheads (stone)
metal work	- weapons, tools, jewelry; soldering, welding, hammering, engraving, embossing
architecture	- terraced pueblos, igloos
embroidery	- porcupine quills in skins
painting	- sand painting, pottery and body

Indians used materials found in nature for their art. Each artist tried to express his group's traditions, as well as his own feelings.

Indian artwork embraced repetition of designs, unity, harmony, balance, contrast, discord, rhythm, and movement.

(ART AND CRAFT ACTIVITIES)

1. Basketry
   raffia-fiber coiled hot dish holder

2. Pottery
   clay--coiling and modeling

3. Weaving
   paper place mats and rugs
   cloth loop hand-loomed pot holders

4. Sculpture
   balsa wood carving--totems, canoes, dugouts
   soap carving--animals
   sawdust sculpture
   paper-mache masks

5. Metalwork
   metal tooling--aluminum sheeting (etching & texturing)

6. Architecture
   egg-shell igloos
   toothpick, bark, log, wood block, or twig shelters

7. Embroidery
   beaded wampum belts
   roving-yarn scenes

8. Painting
   water color; oils; finger paints
   sand painting
   seed painting

9. Other Art Techniques
   figure drawing
   macaroni bas relief
   graph-paper designs - geometric

10. Other Craft Activities--Toys
    rattles
    tom-toms
    bull-roarers
    ring toss game (Bas Quoits)
    corncob dolls - Kachinas

VI. MUSIC
(MUSIC AND MUSIC MAKERS)

The Indian's life began and ended in song. To the American Indian, music was a serious matter. All of the important events were celebrated with song or dance.

There were the following classifications of songs:

Lullaby	Ceremonial
Prayer	Ritual
Chant	Seasonal
Hymn of Praise	Work Activity
Courtship	Animal Dance
Death	War Dance

Rhythmical accompaniment was supplied by tom-toms. The heartbeat of the drum and the glory of its past are still with us. In some tribes, singers carried the melody along with the flute.

The Indians had two kinds of music - music that was sung and music that was played; the Indians sang most of the time and played their musical instruments much of the time.

(MUSICAL INSTRUMENTS)

Tom-tom: singleheaded (skins stretched and laced over cylinder. Hands, straight drumstick, or loop beater.)

Drum: double-headed

Rattle: gourd, shells, pebbles, teeth, horn, rawhide, hoofs, claws, wood

Noise-maker: notched sticks and split sticks

Whistle: bone

Flute: reed, cedar, clay

(RECORDS)

Folkways/Scholastic Records (906 Sylvan Avenue, Englewood Cliffs, New Jersey 07632) has produced several good American Indian records.

American Indian Dances contains many examples of Indian dances - rain, harvest, hunting.

Healing Songs of the American Indian includes songs of animals, spirits, and nature of the Sioux, Chippewa, Northern Ute, Papago, Yuma, Menominee, and Makah tribes.

Hopi Katchina Songs and Six Other Songs by Hopi Chanters.

Indian Music of the Southwest was recorded on location using instruments and voices of Zuni, Hopi, Navajo, Mohave, Papago, Pima, and Apache Indians.

Kiowa includes songs and dances of the Kiowa.

Music of the American Indian of the Southwest.

Music of the Pawnee.

Music of the Sioux and Navaho.

Songs and Dances of the Flat Head Indians.

Songs and Dances of the Great Lakes Indians.

War Whoops and Medicine Songs includes music of the Winnebago, Chippewa, Sioux, Zuni and Acoma.

VII. AUDIO-VISUAL MATERIALS

Films about Indians

Films Available from Encyclopedia Britannica, Educational Corporation
425 North Michigan Avenue, Chicago, Illinois 60611

American Indian Before European Settlement

Boy of the Navajos

Hopi Indian Village Life

Indian Boy of the Southwest

Indians of Early America

Indian Family of Long Ago

Meet the Sioux Indians

Tahtonka

Woodland Indians of Early America

Films about Eskimos

Available from Encyclopedia Britannica Educational Corporation
425 North Michigan Avenue, Chicago, Illinois 60611

E-8: Eskimo Family
W-18: White WIlderness, Part I
W-19: White Wilderness, Part II
W-20: White Wilderness, Part III

Filmstrips about Indians

Filmstrips available from Curriculum Films, Incorporated

American Indian Life (sound)

Indian Houses
Indian Food
Indian Clothing
Indian Crafts
Indian Decoration
Indian Ceremonies
Indian Games
Indian Transportation
Indian Communication

Our Land and Its Story

T220-4 Indians

Available from the Encyclopedia Britannica Educational Corporation,
425 North Michigan Avenue, Chicago, Illinois 60611

American Indian Cultures: Plains and Woodlands

The Boyhood of Lone Raven
Manhood of Little Coyote
Young Manhood of Quick Otter
The Travels of Quick Otter
Flamingo, Princess of the Natchez
The Journey of the Flamingo Princess

Indian Cultures of America

Indians of the Southeast
Indians of the Southwest
Indians of the Northeast
Indians of the Plains
Indians of the Northwest

Children of Many Lands

E7-108 Navajo Children

Available from McGraw-Hill Films, 330 West 42nd Street, New York, New York 10036

Our Friend: The American Indians

Indians of the Pacific Coast
Where Did the Indians Live?
Eastern Forest Indians
Indians of the Western Plains
Pueblo Indians of the Southwest
Our Indian Neighbors Today

Available from SOciety for Visual Education, 1345 Diversey Parkway, Chicago, Illinois 60614.

Adventures with Early American Indians by Margaret Friskey.

Indians of the Northwest Coast: Sea-Going Hunters
Indians of the Plains: Buffalo Hunters on Horseback
Indians of the Northeast Woodland: Longhouse Hunter
Indians of the Southwest: Pueblo Dweller and Apache

Filmstrips about Eskimos

Filmstrips available from Curriculum FIlms Incorporated

Children of Many Lands

E7107 - Eskimo Children

Eskimos of Alaska Series

Summer Days
Hunting and Fishing in Summer
Winter Days
Hunting and Fishing in Winter

VIII. TEACHING AIDS:

Workbooks: (Pictures and Text)

Polkinghorse, Muriel. Indian Long Ago and Now. Ditto, 1938

Rudolph, Evelyn. Book of Indians, Hayes, 1940.

Posters: (Paintings and Text)

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How the Plains Indians Traveled
Communication by Smoke Signals
American Indian Games
The Buffalo Dance
The Indians Made Canoes of Birchbark
The Forest Indian at Home
The Navajo Indians
The Hopi Pueblos

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American Elk
American Bison
Black Bear
Bighorn Sheep
White-Tailed Deer

IX. ESKIMOS AND INDIANS TODAY:

Eskimos served as guides, scouts, and construction workers in World War II. Many of them have found work in growing settlements of Alaska and northern Canada.

The Mohawk Indian ironworkers are a close-knit cluster of a few thousand in an 85,000 man trade. They have worked on the world's highest bridges and tallest buildings and towers. No group has climbed higher.[1]

X. AMERICAN INDIAN CONTRIBUTIONS TO SOCIETY

1. Foodstuff:

maize	tomato	cocoa
popcorn	potato	chocolate
beans	yam	cassava
peas	peanut	hominy
avocado	melons	chewing gum
artichoke	berries	nuts
squash	wild rice	oils
pumpkin	maple sugar	meal

Over half (4/7) of all foods grown in the U.S. were used by the Indians before the coming of the Europeans.

2. Medicine:

cocaine	arnica	wintergreen
cascara	ipecac	etc.

For the past 400 years, botanists and physicians have not discovered an herb that was not known to the Indians.

3. Processes:

planting	freezing	smoking
irrigation	drying	storing

Methods were well advanced when compared to the rest of the world.

4. Miscellaneous:

rubber	canoe	hammock
tobacco	snoshoe	games
peyote	toboggan	psorts

crafts and designs
names - states, mountains, lakes, cities, rivers, animals
trails - which have become highways
federal system - states within a state

5. Democratic Traditions:
   chief is servant of the people
   community must respect the diversity of man

6. Wisdom: "Do not judge another man until you have walked in his moccasins for seven days."

XI. LANGUAGE ACTIVITIES

(SOCIAL STUDIES CLASSIFICATION CHARTS)

(pictures and word labels)

FOOD

1. plants

beans
corn
melon
peanut
pepper
potato
squash
sweet potato
tomato

acorns
berries
leaves
maple syrup
nuts
roots
seeds
wild rice

2. animals

fish
seafood
wild turdey
squirrel
rabbit
deer (venison)
bear
buffalo
sheep (mutton)

3. Eskimo meats

seal
polar bear
walrus
whale
fish
rabbit
caribou (reindeer)
musk ox
birds (ptarmigan)

CLOTHING

breechcloth
leggings
moccasins
feather headdress
robes and blankets
fringed-leather shirtcoats
plant fiber skirts
beaded wampum belts
deerskin tool pouches

Eskimos:
fur parka
sealskin mukluks
mittens
goggles

SHELTER

tepee
wigwam
hogan
longhouse
sod lodge
adobe pueblo
thatched huts
igloos (snow and frame)
tents

TRANSPORTATION

bullboat
canoe & dugout
foot-runner
travois "drag"
horseback
snowshoe
dogsled
toboggan
kayak & umiak

(INDIAN ALPHABETICAL VOCABULARY LIST)

A -- arrow, arrowhead

B -- bow, buckskin, buffalo, bullboat, braves

C -- canoe, cradleboard, council, Calumet, chief

D -- dugout, dances

E -- embroidery

F -- firedrill, fringe, furs, flint

G -- gourds, gods

H -- hammock, hogan, happy hunting ground

I -- Indian corn

J -- jewelry

K -- Kachinas

L -- leggings, longhouse, lore

M -- moccasin, Mahnomen, medicine man

N -- nuts

O -- offerings

P -- papoose, peacepipe, pemmican, pottery, pueblo, potlatch, powwow

Q -- quiver, quinine, quill

R -- rice (wild)

S -- scout, smoke signals, squanto

T -- tepee, toboggan, tom-tom, totem, travois, tobacco, tribe

U -- Ute

V -- vanilla

W -- wampum, wigwam, warrior, wickiups, wrestling

X -- xanthin (yellow coloring matter of flowers)

Y -- Yuma

Z -- Zuni

(ESKIMO ALPHABETICAL VOCABULARY LIST)

A -- Alaska, Arctic

B -- blubber, bolas (sling)

C -- caribou

D -- dogsled, driftwood

E -- Eskimo "eaters of raw meat"

F -- furs, fishing

G -- goggles

H -- harpoon, husky, hunting

I -- igloo, ivory

J -- javelin

K -- kayak

L -- lamp

M -- mukluks, midnight sun

N -- North Star

O -- oil

P -- parka, polar bear

Q -- quickfreeze

R -- reindeer

S -- seal, snowshoe, sinew, soapstone

T -- toboggan, trading post, totems, tents, tundra

U -- umiak, ulu (knife)

V -- venison

W -- walrus, whale, woodworkers

X -- xylograph (woodcut)

Y -- Yuit (men)

Z -- Zone (frigid)

(MISCELLANEOUS)

1. Illustrate and label picture dictionaries.
2. Assemble current Eskimo and Indian scrapbooks.
3. Visit historic Indian sites in the Twin Cities.
4. Note local identities: Apache Plaza, Chief Theater.
5. List common usages: Pontiac cars, Mohawk haircuts, etc.
6. Observe ethnic dancers at International Institute.
7. Investigate Indian Guide programs at YMCA.
8. Compile alphabetical index of famous Indians.

ADDITIONAL LANGUAGE SKILLS: COMPOUND WORDS

arrowhead
beadwork
bearskin
birchbark
bowstring
breechcloth
buckskin
bullboat
campfire
cradleboard
deerskin
dogsled
driftwood
dugout
driftwood
dugout
handloom
headband
headdress
longhouse
meetinghouse
peacepipe
pipestone
rawhide
seashell
sealskin
snowshoe
soapstone
Thanksgiving
warpath
whalebone
woodworker
basketwork
clamshell

XII. LITERATURE

(American Indian Poetry)

Indian poems are about the world they lived in, and are based on the every day experiences of the Indian people who sung or chanted these poems. None of the poems were written down but were sung and told and remembered by tribal members.

> Poetry was used only on certain occasions; it was always rhythmic in form, and was chanted or sung, usually to the accompaniment of drums or melodic instruments; and the composers made use of certain stylistic devices recognized as poetic - usually consisting of archaic, tersely suggestive, or imaginative language.[2]

A selection of Indian poems has been included. These poems are about animals, natural phenomena (sunrise, thunder), dreams, and games. Many more are available from books listed in the bibliography.

THE FOLLOWING COPYRIGHTED MATERIALS WERE DELETED:

CHIPPEWA CRADLE SONG[3]

DREAM SONG (Chippewa)[4]

FINGER GAME (Eskimo)[5]

THE SUNRISE (Papago)[6]

FIRST SONG OF THE THUNDER (Navaho)[7]

TWELFTH SONG OF THE THUNDER (Navaho) [8]

GROUND-SQUIRREL SONG (Navaho) [9]

IT WAS THE TURTLE (Arapaho)[10]

(Legends)

Legends used to be told as an everyday part of Indian life. The tales were important because they explained how the world was created, or where Indians come from, explained natural hpenomena (i.e., the behavior of animals, where storms and mountains come from, etc.), or taught good behavior and the consequences of bad behavior, or entertained members of the tribe.

Story tellers were very important people. They had learned legends from older people and would teach them to their children, so the explanation for tribal traditions would not be lost.

> A skillful Indian storyteller is actor as well as narrator. His facial expressions are lively, his eyes twinkle, he gestures not only with his hands but with his feet, he changes his voice to fit his characters. When one of his characters sings, the storyteller sings. Sometimes a tale that was delightful when I heard it lacked life when put on paper, for the dramatic quality of the person who related it had been lost.[11]

A selection of legends has been included. The bibliography contains sources for additional legends.

THE FOLLOWING COPYRIGHTED MATERIALS HAVE BEEN DELETED:

MASON LAKE AND THE CRYING LOON[12]
THUNDER'S SPIRIT POWER [13]
LEGEND OF THE PEACE PIPE [14]
TALE OF THE ROBIN[15]
THE LITTLE BOY AND THE WINDIGO [16]
THE SUMMER BIRDS[17]
MYTH OF CREATION (Osage)[18]

XIII. FOOTNOTES

[1]My Weekly Reader, Vol. 47, No. 5 (March, 1970).

[2]A. Grove Day, The Sky Clears: Poetry of the American Indians (Lincoln: University of Nebraska Press, 1951), p. 4.

[3]Ibid., p. 158.

[4]Margot Astov, ed., American Indian Prose and Poetry (New York: Capricorn Books, 1962), p. 76.

[5]Day, op. cit., p. 42.

[6]Ibid., p. 87.

[7]Ibid., p. 65.

[8]Ibid.

[9]Ibid., p. 97.

[10]Ibid., p. 122.

[11]Ella Clark, Indian Legends of the Pacific Northwest Coast (Berkeley: University of California Press, 1971), p. 2.

[12]Ibid., pp. 67,68.

[13]Ibid., p. 165.

[14]Johanna Lybeck, Indian Legends (New York: Lyons-Carnahan, 1963.).

[15]Gerald Vizenor, Anishinabe Adisokan (Minneapolis: Nordin Press, 1970), pp. 41-45.

[16]Sister Bernard Coleman, Ojibwa Myths and Legends (Minneapolis Ross and Haines, 1962), pp. 14-16.

[17]Thomas B. Leekley, The World of Manabozho (New York: The Vanguard Press, Inc., 1965), pp. 76, 77, 78.

[18]Astov, op. cit., p. 96.

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